

THE FRONTIER GUARDIAN.

BY ORSON HYDE.

KANESVILLE, IOWA, WEDNESDAY MORNING, DECEMBER 11, 1850.

VOLUME II.---NUMBER 23.

The Frontier Guardian.

PUBLISHED SEMI-MONTHLY, BY
ORSON HYDE, EDITOR AND PROPRIETOR.

TERMS OF THE GUARDIAN.

One copy, one year, in advance, \$2.00
One copy, six months, " 1.00
Single number, 10 cents while semi-monthly

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One square (16 lines or less,) one insertion, \$1.00
Each additional insertion, " 1.00
A reasonable discount made to such as advertise by the quarter or year.

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Advertisements not marked on the copy for a definite period, or a distinct number of insertions, will be continued until ordered out, and payment exacted accordingly.

It is expected that such as may wish to discontinue will send in notice before their term expires, that we may be apprised of the fact in season to stop their paper before commencing on a second term, otherwise they will be considered bound for the next year.

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FOURTH GENERAL EPISTLE OF THE PRESIDENCY

Of the Church of Jesus Christ of Latter-day Saints, from the Great Salt Lake Valley, in the State of Deseret, to the Saints scattered throughout the earth,

GREETING:

BELOVED BRETHREN:—Another opportunity is presented, whereby we may communicate to you what great things the Lord has been doing for his people; for truly has he made the wilderness to bud and blossom like the rose, and the fruit thereof to come forth in its season, while the solitary places of the mountains of Ephraim are unto us fruitful, with the promise of a glorious harvest.

Since our last Epistle of the 12th of April, our Heavenly Father has cheered our hearts, and strengthened our hands; and the earth has yielded an abundant harvest. On the twelfth of May, peach trees, of two years' growth, were in bloom; and several trees of the same age, in various parts of the City, alternately bloomed till the twenty-ninth, when currants, peaches, beans, &c., put forth their blossoms, and nature smiled with the prospect of early fruits; but on the 17th of June the snow fell freely on the surrounding mountains, followed by a severe frost on the 18th and a slight one on the 19th, which injured the vines and tender plants; more particularly on the lowest lands, yet we feel confident that this Valley will yet produce the choicer fruits of the earth, in all the latitudes, as it now does the richest vegetables.

The peaches in Bro. Young's garden grow finely, until they were accidentally destroyed by the sports of the children; and the California grape is flourishing beautifully in the same garden, and other places in the City.

On the 13th of May we located a farm, one mile by two, near Jordan bridge, for the benefit of the poor, designed to build houses for the accommodation of all such as were not able to build for themselves; but on investigation we learned there were but two persons in the Valley who were unable to provide for themselves, and the contemplated farm was converted into a pasture, for the time being.

The Indians have been more quiet the present season than hitherto; though the Utes continue to steal our horses and cattle more or less, and threaten some. A band of Utes killed a small band of the poor Indians, some time in the summer, and one white man by the name of Peter was killed by them on the twenty-ninth of May, between the Utah and San Peto valleys, though more recently personal hostility; yet, for the safety of the people, the drill and discipline of the Navoo Legion is not neglected, for we have none to depend upon for protection but God and his people; and God helps those who try to help themselves.

Emigrants from the States, and from almost all Nations, passing through the States, bound for the gold mines, began to arrive here on the 27th of May, and have continued to arrive till the present time, though most of them have passed a month since. Their numbers have been much larger than the previous year. Several have arrived in our city, who had been left, by their companions to die by the way side, and many companies and individuals have had contentions among themselves, and were extremely liable to civilized society, and which, contrary to the will of the Magistracy of our State, have been called upon to settle. It is the urgent desire of all the citizens of Deseret, that travelers would settle their own difficulties; or rather, that they would have no difficulties; and that our officers might pursue their daily avocations in peace. We are no travellers in our minds; we might soon forget the name of law—As people we might be too much to do to stand to such matters.

Many scores, if not hundreds of these Emigrants on arriving at the Valley, and hearing the Gospel, in many instances for the first time, have been baptized for the remission of their sins, and great numbers; while others have witnessed our location, usage, manners, and prosperity, and though not professing to believe the doctrine of Christ, are making their way home as fast as possible, to bring their families with them, so that they can enjoy health, in a land of civil and religious liberty, where they find themselves free to do right.

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June 8th, a mail was received from Kanesville, P. O., per hand of Thomas S. Williams, containing the first authentic intelligence from the States this season, and on the 14th commenced the printing of the Deseret News, the first Periodical in the State of Deseret.

The Nauoo Legion, in uniform, honored the 4th of July with a public parade, which closed with a patriotic address by the Governor of the State.

The Topographical Engineers have closed their surveys for the season, and returned to Washington, as we are informed, by way of Arkansas. Rumors have been circulated in the States, that the Engineers had been received with coldness, and the object of the Expedition had been forcibly opposed by the inhabitants of the Valley, we here give ex-

tracts from a letter of Captain Stansbury, (President of the Corps,) to the Editor of the Deseret News, dated July 1st, '50, concerning the matter. "How the rumor became prevalent, I am ignorant. * * * I take pleasure in declaring that nothing can be further from the truth. We were received by the President and public authorities with the greatest courtesy, both officially and personally, and will remember with gratitude the many tokens of kindness and regard we have received from them and the citizens of the place.

"Every facility has been studiously afforded us for the prosecution of our duties; instruments of science frank and gratuitously loaned, and the able and faithful assistance obtained from their commencement here, of a gentleman, well known as a fearless advocate of your doctrines, and a prominent member of the community."

"About the middle of August, Brothers Young and Kimball, accompanied by Brother Hyde and others, visited Weber country, and laid out and gave the plan for the city of Ogden, near Ogden river, and between that and the Weber river.

The General Assembly has held adjourned sessions, occasionally through the summer. The sessions have been very brief, though much important business has been transacted, important to our young and flourishing State. When the constitution of Deseret was adopted, and its boundaries were established therein, the actual settlers of Deseret numbered Western California as five to three. Notwithstanding which, a strong exertion has been made by Congress to receive California into the Union; to the exclusion of Deseret, though our petition for admission was equally before them.

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JOHN GOOCH, Jr., ... Printer.

Notice.—All communications addressed to the Editor, must be post-paid to receive attention.

Important.—We will be responsible for all monies paid into the hands of any of our agents on subscription for this paper. Persons remitting money to us by mail, and not through our agents, must do it at their own risk. It will generally come safely, however, and there is not so much risk afterward. The names of our agents will always be found in the Guardian, and in addition to which, they have written credentials from us.

Good funds will be received on subscription.

All monies sent to us by mail will be at the risk of those who send it.

WEDNESDAY, DECEMBER 11, 1850.

This Once, and we are Done!

Daniel F. Miller says that Babbitt declared that Hyde had sold himself and had been guilty of all kinds of fraud and villainy, and that he (Babbitt) was then on his way to Pottawatomie to break him (Hyde) down;—that he had the horses to carry him there and the money to bring the Mormons all out, make them drunk and vote against the Whig ticket! Mr. Miller says the above over his own signature; and expresses the wish that it may be made public. Nothing secret here, nothing designed to operate against Mr. Babbitt in an under-current. But Mr. Miller shows himself honorable, drunk and open.

Now for Mr. Babbitt's own evidence, touching the character and conduct of Daniel F. Miller. As early as July 4th 1848, Mr. Babbitt gave us a history of Mr. Miller and his general conduct toward our people. At that time we knew little or nothing of Mr. M. having, for years, been in foreign countries. Mr. B. will recollect that he had a party in the Temple at that time, and Mr. Miller was invited to attend, but could not. About this time Mr. B. declared to us that Daniel F. Miller was a most excellent man;—that he had ever showed himself a faithful and consistent friend to our people "through thick and thin;" Indeed, he spared no pains to inspire us with the most dignified and exalted idea of his nobility of soul and devoted friendship to the Mormons in the day of their trouble. Why, said I, is Miller a Mormon, or does he ever intend to be? No, says Babbitt, he is not a Mormon, and I do not know that he ever intends to be, but it is the nature and disposition of the man to succor and relieve the distressed among all people, and to strengthen the weaker side. In short, he told us that Mr. Miller was every thing that a gentleman and an honorable man could be, and advised us by all means to vote for him. Mr. B. has repeated the same in substance on more than one occasion in Kanesville since that time. Now, did Mr. B. tell us the truth or did he not? George A. Smith, Father John Smith, and a hundred others at the Salt Lake Valley who were well acquainted with Daniel F. Miller can say whether Mr. Babbitt's testimony of him is true or false.

Did Miller tell the truth on Mr. Babbitt at Cripin's Tavern in Charleston? We believe that he did, from the fact that when he (Babbitt) arrived on Silver Creek and in Kanesville, he attempted to do just what Miller declares that Babbitt said he would do. He tried to break Hyde down, and to frighten the boys in the office in various ways to prevent them from publishing; but on finding that he was, "barking up the wrong tree," he told them that he had gold in his pocket for the office, but should not pay it over if they published Miller's letter. The boys said they could not help it;—the letter had to be published. Whisky, brandy and champagne ran just as freely as water in two houses here, at his expense, or at the expense of the Democratic party for all that could be drummed up to rally around his standard. Thus did a professed minister of God, (we blush to own it,) seek to blind mens eyes, to stop their ears and to palzy their senses, by pouring down them the poisonous flood that drowns mens souls in perdition and woe. By it, the most depraved and debased passions of men were aroused. Such were his associates, his abettors and fellow helpers: and since he left this section, some have had to be excluded from the Church for intemperance and drunkenness.

If Miller, as an opposite lawyer, had to abuse Palme because he was a Mormon; most likely it was to counteract an influence that deserted friends had raised against him by calling him a Mormon: Or if this is untrue, Mr. Babbitt cannot altogether be a stranger to the fact that lawyers sometimes blow hot or cold according to the "size of the pile," and the interests of the client.

We now *prosper politically, not religiously*, (for we will not desecrate religion so much as to lug it in here) that Mr. Babbitt will not again be elected representative of the people of Utah Territory, particularly after offering such a gross insult to this people as to recommend them to give their votes to the very man who is so intimately connected with that stolen Full-boob affair. Then it will be seen whether certain Senators in Congress will reject every measure of the people of Utah if it does not come with the endorsement of A. W. Babbitt Esq., according to what his vanity has led him to intiate. How can he be a representative from Utah when he resides in Illinois, and never resided in Utah? He needs still to learn the Mormon Creed; "mind your own business;" and not seek to divide the people of an other's charge upon any subject, neither attempt, by threats or battery to control the individual property of another in his absence; the *Phys.* But Mr. Babbitt was angry because the *Phys.* would not hold still and allow him to break down Hyde and destroy his influence without opposition, according to "Dan Miller's" letter.

Bisfellowship.

From the Cleveland Branch of the Church of Jesus Christ of Latter-day Saints in Ohio, Sept. 21, 1850, William Brown, and Clarissa, Maria R. Lee, for immoral and wicked conduct.

We would satisfy the business of the church abroad, that we are not prepared to accept in the Guardian their Conference minutes, unless they contain under the seal of general interest to the whole congregation; where we do so, it would crowd out of the paper, other interesting matter more beneficial to the public. In due time, the former will be transmitted through the *Guardian*, of the precise price and weight of open and open in this letter.

"Slavery Among the Mormons." We feel it to be our duty to define our position in relation to the subject of Slavery. There are several men in the Valley of the Salt Lake from the Southern States, who have their slaves with them. There is no law in Utah to authorize Slavery, neither any to prohibit it. If the slave is disposed to leave his master, no power exists there, either legal or moral that will prevent him. But if the slave choose to remain with his master; none are allowed to interfere between the master and the slave. All the slaves that are there appear to be perfectly contented and satisfied.

When a man in the Southern States embraces our faith and is the owner of slaves, the church says to him, if your slaves wish to remain with you, and to go with you, put them not away; but if they choose to leave you, or are not satisfied to remain with you, it is for you to sell them, or to let them go free, as your own conscience may direct you. The church on this point, assumes not the responsibility to direct. The laws of the land recognize slavery;—we do not wish to oppose the laws of the country. If there is sin in selling a slave, let the individual who sells him, bear that sin, and not the church. Wisdom and prudence dictate to us this position, and we trust that our position will henceforth be understood!

Our counsel to all our ministers in the North and in the South is, to avoid contention upon this subject, and to oppose no institution which the laws of the country authorize; but labor to bring men into the Church and kingdom of God, and then teach them to do right, and honor their God and his creatures.

If every enthusiastic spirit would be still, and allow Southern men a little time to reflect without being thorned, goaded, and netted by restless aspirants, there might be more accomplished by a generosity that generally characterizes the South, than all the heated and misguided zeal of fanatical men, the zenith of whose ambition is, to make a smoke and a fuss.

North Side of the Platte!

Our Enigants, by the advice and counsel of the Presidency of the Church in the Valley, corroborated by our own personal observation on both routes, will be turned on the North side of the Platte, the entire distance; not even crossing it at Laramie. This route is, at least, one hundred miles shorter, having less sand, an abundance of grass, plenty of fuel and water; besides much more free from gravel and rocks, so injurious to cattle's feet. Particulars given from time to time; and a guide will be published in due season that will conduct the emigrant by the way that he knew not. It will be furnished and ready at this office.

Early! Early!! Early!!! Emigrants to the Salt Lake Country should leave this frontier as early as possible in the Spring—before the heavy rains fall—before the streams and sloughs become swollen,—as soon as grass will possibly sustain your teams—before hot weather, musketeers, and cholera come, and even before June comes. The awful scenes of cholera and death on the South side of the Platte last year, should be a warning to those concerned, louder than thunder, to avoid a late start, and to avoid the South side of the River. More than five hundred fresh graves on the South side of the Platte between the Missouri and Fort Laramie, while from the thousands who traveled on the North side, only three graves can be found that were made this last season.

Reflections for the Disaffected.

When the Church was broken up in Illinois, many strange spirits appeared to claim their own. One went with Rigdon, another went with Strang, another to Brewster, and another to Bill Smith. These all claimed to have the right and power to lead the Church. With one or two exceptions, the Twelve hung to the President of their Quorum, and were united: and if we could have been shaken or moved by the exertions of these disaffected spirits, I am sure that we should have been morally annihilated.

By the united voice of the people, and by their will, Mr. Brigham Young was duly appointed President of the whole Church. He is now appointed Governor of Utah Territory in spite of the most vindictive opposition of these strange and wicked spirits. The Providence of God has prevailed with that man; and Governor Young is far from being that tyrant, murderer, and knave that those wicked persons have represented him. Men have perjured themselves before the Courts of Justice concerning that man, and it will soon appear in the face of the world, that in their zeal to do him a wrong, they have ensnared themselves. God has foiled our enemies, and placed the Cepher over his people in the hands of his chosen, through the agency of the American Government; and may Providence smile upon the Government for their liberality in respecting the wishes of the Saints.

Now, all who have turned away from the Church in times of persecution and trouble, through the darkness that prevailed, may return and find favor if the will repent, except those who have wickedly and maliciously forged and manufactured revelations, and ascribed them to the Holy Ghost; thus blaspheming against that Celestial agent; and those also who have corrupted themselves, and turned the grace of our God into licentiousness. You all see that Zion in the wilderness has really prevailed, notwithstanding her hatred, your false assertions, your cruel opposition and your crafty and untiring labors to hedge up her way. God is with her in every thing that is right, besides in some things that may not be exactly right in order to keep peace in the family. She is a lovely creature. God bless her! She was our mother, our sister, and is our wife and daughter. She bears pain, sorrow and adversity with fortitude. She is forgetful of injuries; who expends many faults and hides more. On the whole, the balance of power is in her favor; and if the right of dominion and control is what she seeks, where is the monarch who is not her subject? Oh, Woman! "By right there is none to dispute."—The last word is thine, and the last good wish reserved in the heart of man belongs to thee. Thou art all in all.

Tithing, Do Not Forget!

Every Latter-day Saint should now promptly and faithfully pay his or her tithing. The wants of the poor require it. The law of the Church demands it; and by this we may know, and by this Heaven will decide who it is that thinks of the poor or honors the law that He has given. What you do, do quickly before the needy suffer and perish. He that withholds, until a more convenient season, may himself be the subject of the Bishop's care, and try the merits of his brethren with holding from the Bishop. Listen to the voice of the Bishop, for he is God's minister to take down what you can give to the virtuous, honest, and upright poor. Now is the time to bring your money, your park, your beef, your deer, corn, pasture, wheat, wood, & in short, of every thing that you have produced for man or beast.

Subscribers' Attention.

We would call again the special attention of our subscribers to the law regulating newspapers, which is published regularly at the head of the first column on the outside of the paper. By strict attention to the law regulating this matter, both the publisher and subscribers may be mutually benefited.

Wood.

Who will bring me some fine red wood for stoves? Our lot is cold and still, and our dear son because he has to be posted up in the corner where it is not exactly so hot as one might suppose, he would like. We would venture them who bring good wood, and also those who bring none at all, to know that they do not fall into his hands.

Is this True?

When men come from the Valley or from Washington City to regulate our politics, and have not been sent, but have ventured upon their "own book," or come at the bidding of a selfish and interested party, their folly is greater and more conspicuous than their wisdom. Though they may come in sheep's clothing, they will be apt to select a time when the shepherd is gone; and their policy differs from that of the shepherd. They seek to divide while the shepherd seeks to unite. By this ye may know them.

Except ye are one, ye are not mine;—Rev.

do it at your own risk. It will generally come safely, however, and there is not so much risk afterward. The names of our agents will always be found in the *Guardian*, and in addition to which, they have written credentials from us.

Good funds will be received on subscription.

All monies sent to us by mail will be at the risk of those who send it.

WEDNESDAY, DECEMBER 11, 1850.

This Once, and we are Done!

Daniel F. Miller says that he (Babbitt) was then on his way to Pottawatomie to break him (Hyde) down;—that he had the horses to carry him there and the money to bring the Mormons all out, make them drunk and vote against the Whig ticket! Mr. Miller says the above over his own signature; and expresses the wish that it may be made public. Nothing secret here, nothing designed to operate against Mr. Babbitt in an under-current. But Mr. Miller shows himself honorable, drunk and open.

Now for Mr. Babbitt's own evidence, touching the character and conduct of Daniel F. Miller. As early as July 4th 1848, Mr. Babbitt gave us a history of Mr. Miller and his general conduct toward our people. At that time we knew little or nothing of Mr. M. having, for years, been in foreign countries. Mr. B. will recollect that he had a party in the Temple at that time, and Mr. Miller was invited to attend, but could not. About this time Mr. B. declared to us that Daniel F. Miller was a most excellent man;—that he had ever showed himself a faithful and consistent friend to our people "through thick and thin;" Indeed, he spared no pains to inspire us with the most dignified and exalted idea of his nobility of soul and devoted friendship to the Mormons in the day of their trouble. Why, said I, is Miller a Mormon, or does he ever intend to be? No, says Babbitt, he is not a Mormon, and I do not know that he ever intends to be, but it is the nature and disposition of the man to succor and relieve the distressed among all people, and to strengthen the weaker side. In short, he told us that Mr. Miller was every thing that a gentleman and an honorable man could be, and advised us by all means to vote for him. Mr. B. has repeated the same in substance on more than one occasion in Kanesville since that time. Now, did Mr. B. tell us the truth or did he not? George A. Smith, Father John Smith, and a hundred others at the Salt Lake Valley who were well acquainted with Daniel F. Miller can say whether Mr. Babbitt's testimony of him is true or false.

Did Miller tell the truth on Mr. Babbitt at Cripin's Tavern in Charleston? We believe that he did, from the fact that when he (Babbitt) arrived on Silver Creek and in Kanesville, he attempted to do just what Miller declares that Babbitt said he would do. He tried to break Hyde down, and to frighten the boys in the office in various ways to prevent them from publishing; but on finding that he was, "barking up the wrong tree," he told them that he had gold in his pocket for the office, but should not pay it over if they published Miller's letter. The boys said they could not help it;—the letter had to be published. Whisky, brandy and champagne ran just as freely as water in two houses here, at his expense, or at the expense of the Democratic party for all that could be drummed up to rally around his standard. Thus did a professed minister of God, (we blush to own it,) seek to blind mens eyes, to stop their ears and to palzy their senses, by pouring down them the poisonous flood that drowns mens souls in perdition and woe. By it, the most depraved and debased passions of men were aroused. Such were his associates, his abettors and fellow helpers: and since he left this section, some have had to be excluded from the Church for intemperance and drunkenness.

If Miller, as an opposite lawyer, had to abuse Palme because he was a Mormon; most likely it was to counteract an influence that deserted friends had raised against him by calling him a Mormon: Or if this is untrue, Mr. Babbitt cannot altogether be a stranger to the fact that lawyers sometimes blow hot or cold according to the "size of the pile," and the interests of the client.

We now *prosper politically, not religiously*, (for we will not desecrate religion so much as to lug it in here) that Mr. Babbitt will not again be elected representative of the people of Utah Territory, particularly after offering such a gross insult to this people as to recommend them to give their votes to the very man who is so intimately connected with that stolen Full-boob affair. Then it will be seen whether certain Senators in Congress will reject every measure of the people of Utah if it does not come with the endorsement of A. W. Babbitt Esq., according to what his vanity has led him to intiate. How can he be a representative from Utah when he resides in Illinois, and never resided in Utah? He needs still to learn the Mormon Creed; "mind your own business;" and not seek to divide the people of an other's charge upon any subject, neither attempt, by threats or battery to control the individual property of another in his absence; the *Phys.* But Mr. Babbitt was angry because the *Phys.* would not hold still and allow him to break down Hyde and destroy his influence without opposition, according to "Dan Miller's" letter.

Bisfellowship.

From the Cleveland Branch of the Church of Jesus Christ of Latter-day Saints in Ohio, Sept. 21, 1850, William Brown, and Clarissa, Maria R. Lee, for immoral and wicked conduct.

We would satisfy the business of the church abroad, that we are not prepared to accept in the *Guardian* their Conference minutes, unless they contain under the seal of general interest to the whole congregation; where we do so, it would crowd out of the paper, other interesting matter more beneficial to the public. In due time, the former will be transmitted through the *Guardian*, of the precise price and weight of open and open in this letter.

Clear the Track for Greek and Latin.

People have often wondered what the word *Mormon* means. It is easily explained. *Mormon*, is the Greek for humbug or bogobbin, and paraphrastically for delusion or counterfeit. Little did that crafty impostor, Joe Smith, with all his craftiness; suspect the close fitting cap he was making for his newly concocted imposture, when he gave his state book the name of the "Book of Mormon," literally the book of humbug.

The above from an exchange paper, exhibits the most extensive and critical knowledge of the Greek language; besides it covers up Mormonism so effectually with the mantle of charity, one can hardly see it.

The languages with we are conversant are few; but we will venture to say that there are words in our language that represent very nice and delicate things, when if the same words were employed in another language, stripped of prefixes and suffixes, they would represent some horrid things, and ridiculous ones also; but never mind!

We poor Mormons must let the wisdom and *lurkin* of this world drive us into scripture truth. The Gospel that we have is, to the Jews, a stumbling block, and to the Greeks, "Mormon humbug," or foolishness, and their folly the Gentiles copy. "But to us who are saved, it is the wisdom of God and the power of God." So Mr. "Brunswick" this "Joe Smith," is not so great a *Nincompoop* after all; your honor;—would take him to be. Our readers will pardon us for using a corruption of the ancient latin, "non compos;" it is such a good offset to the Greek, "Mormon" that we could not refrain.

The Example of Parents not Always to be Followed.

Governor Young of Salt Lake, planted out peaches, grapes, &c., in his garden when he first settled in that country; and last Spring, his peach trees blossomed very profusely. The young peaches were very thick upon them, and one day, for fear their increasing weight might destroy the tree, he picked off many of the young peaches and threw them upon the ground. His children discovering him at this, took a stroll in the garden a day or two after, and striped the young trees completely of the balance of the green fruit. They were asked why they did it; their reply was, "we saw Pa doing it, and we did it." On the Bench land in the Valley, no doubt but that fruit can be raised plentifully, if not more than the trees will bear.

There are some men who declare, we understand, that they will not pay their taxes because they allege the county is not organized. They know better than this, and they know that the State requires taxes of this County, and the State taxes have been paid and sent to Iowa City. It is our opinion that no one but scape graces, outlaws, and vagabonds, would like to trample upon good order, &c., will refuse to comply with the requisitions of the law. We would advise the collector to discharge his duty by civilly and politely asking for the taxes due, and if he meets with refusals or insults, do not return them, but take immediately the steps which the law points out, and that with a decision and firmness of character and purpose that will insure success. And it may be that men will become convinced that the County is organized, and that the law can be enforced; and perhaps they may not feel so zealous to talk about shooting and blood as some now do.

Soap Creek Post Office.

One J. D. Miller of Davis County Iowa, wrote us about a year ago, saying that he had paid to Mr. John Bowen, our agent at Montrose, for three copies of the *Guardian* for one year, and wished them sent to Soap Creek P. O., Davis Co. Iowa. We forwarded the papers according to order, but informed Mr. Miller by note, that it was not our usual mode of doing business—that Mr. Bowen ought to have ordered the papers himself or forwarded his acknowledgement of the receipt of the money. We have just heard from Mr. Bowen, and know nothing of this said Miller. Soap Creek is notorious for "black legs" according to report, and we only publish this to give Mr. Miller his due, and if the Post Master at that place will please inform us who takes these papers from his office, we will confer upon us a favor.

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